To return notes to DOUG HOMS

ROUGH DRAFT

M 1756
Group II
Barn -LUNCH/COFFEE
Saturday January 17, 1970

[redacted]
Must Remain in
Transcription Room

SATURDAY LUNCH

MR. NYLAND: If smoking is a problem, don't let it bother you. There are probably many kind of schools of thought, should be, when we talk about Work, smoke, or not. I think it's a matter of personal preference. And when we have a meeting, I ~~sx~~ usually would not like people to smoke. But this is not a meeting in that sense, it is just an after-dinner little talk. I think I mentioned to some of you that Orage was a chain smoker, and he smoked Piedmont cigarettes, and I don't think that the cigarette was out of his mouth while he was talking to us. It's just a habit, or, whatever he did intentionally.

Gurdjieff also smoked a great deal, and in-between some of the smoking, and then the coughing which, every once in a while was the result of such smoking, also, Gurdjieff would talk, and he would talk about Work, or make some remark that could be interpreted that way.

So, don't feel badly. If you have started to smoke don't put a cigarette out, continue. You can even use a cigarette at such a time to remind you so that the smoking is not habitual and quite unconscious. Look at the cigarette, before you put it in your mouth and then when you inhale the smoke inhale it in a very slow way and see if something in you could become present for a very simple operation of that kind. As long as you can use any kind of experience that you are engaged in some kind of an activity. As long as it can be used for Work, it is permissible. That what we wish is to find out opportunities which enable us to be reminded. And ~~my~~ any time, when time flows through you, that particular time is independent of whatever you are doing. Time doesn't

You can speed up a process or you can slow it down. When it becomes non-habitual it gives you the opportunity, actually, to make an attempt. There are, of course, a few things that we have to talk about regarding the Barn. But also, again, we are confronted with another birthday. It was yesterday. Again I ask, what do you wish for Doug? Here is a person from the West Coast. He has been interested in Work for quite some time. He was instrumental in bringing some people to Work. And during a period when he was at the West Coast and a visit here, which I think was once or perhaps also on a trip, I've forgotten exactly, there has been a desire on his part to find out more and more about what is Work, and finally he takes a step and says, 'I'm going to the East Coast because I'm a little closer to a source, which is represented by the Barn.'

So, he is here celebrating his birthday. And again, I ask, "what do you wish?" for him (~~FORM?~~), not to make him feel at home necessarily, because that's the adjustment he has to make. And it doesn't make very much difference what you try to do regarding that, because the adjustment he has to make is with his inner Life. And it's sometimes extremely difficult to touch a person's inner Life. That remains his affair. His birthday is measured in time. It belongs to the outside world. It belongs to the calendar. His life, if it is inner Life, has a different time measure. It is not at all like our outside world time. It's a time that belongs to a certain level which is already different from the physical behavior.

When one talks about inner Life, one talks about a certain form of life which is not as much bound, but is also at a higher level as we say higher. We cannot

I said some time ago, life of that kind is a question to make ends meet. One end is one's outer existence, the manifestations and unconscious. The other is one's inner Life, that is also an end in itself. It has a different quality. And in my attempts to Work, I try to bring the two together. That is I am wherever this is now, that I say, and from where comes a wish, ??? even to think about one's birthday or to consider the possibility of helping someone, or to come here from the West Coast, like Mike is, in that kind of a situation again in the same place considering where is his inner Life so that it can, you might say match outer life and create a balance. So that if I am in-between, and that I call then, a Magnetic Center which is placed every once in a while on the left side or on the right side. When I want to make them, these ends in themselves meet, I have to live in-between and be affected by one ~~or (and the)~~ and the other and then the development of myself becomes dependent on the balance.

When inner Life is dependent on the intensity of an emotional state, my outer life is dependent on the manifestations of my physical body. There has to be a relationship between the two. But I have to be the judge to see how much I should receive from one side, how much from the other. And when I say I want them to meet and to make such ends meet, the balance is that there is a certain form of equality between the energy I receive from one and from the other. My difficulty is always that the measurement is not the same, because time already fails one when it only applies to one side. That what is experience fails one when it applies only to the emotional side. I have to find a common ground in which that what is a quantity of energy going into an ordinary ~~(out life)~~ outside existence can be matched by a quantity of energy which belongs to one's inner Life. And even the measurements of energy

It is the way by which one looks at energy which is available in ordinary life in abundance, and which then has to be changed through one's self with the aid of receiving within oneself a certain place where such energies can accumulate and where the conversion process can take place.

That place, where that takes place is me, in myself. That is, the reality of myself, that is, my real Self, that is my Magnetic Center, that is my center of Life.

The reason why it can happen there is because there is a contact with the possibility of further growth towards the outside or towards different kind of levels. There is a possibility in understanding that particular ~~KXXXXXX~~ ~~xix~~ point of Magnetic Center, that in that also the two things, which always ~~xxxx~~ remain in the phenomenal world which we call finiteness and infinity, can meet. It is also the point in which the two things that we are familiar with as a form and a content become One. It is the point in which life of man is connected with life of His Endlessness. And this is the difficulty and also the beauty of considering one's birthday in relation to that. I need for my inner Life as much as I can get from outer life extracting from it what I feel is useful for the possibility of conversion. I have to have a selective organ. That is, I have to know what I can take and what I should not take. That is the consideration of what is the value of my outer life.

The second item you might say what I need is how to consider impulses which lead to deepening of an emotional state. How high do I dare to go? Because knowing that whatever height I reach it will have to be matched by that what is below in order to establish again an equilibrium in the ordinary line of a vibration rate when it proceeds. This is an adventure and it is

And still there is something in them that makes them feel that they ought to try to come a little closer. I hope that such things will happen, of course, much more in the future. I hope that people will actually be sufficiently loose, so that they then can move and have a little more freedom. Spring and the question of making a trip. Work here at the Barn under all kind of different kind of conditions. To get out of one's shell and see what is available. Looking at the snow from inside a house and then going out and picking up a shovel. Looking at oneself in a state of tenseness and making an attempt at flexibility. All the time two opposing factors, this positive and negativity sometimes, but also all the time, who is receiving the impressions from both sides. What is there in oneself that can digest it? What is itx that I wish to do by looking at this and ~~that~~ then and then going out and meeting conditions as they really are within oneself and ~~there (then?)~~ then I become engaged in the outside world and then I will have the balance of my inner life.

So, Doug, a good year, a good year in that sense.

And we drink to them, both, they're here, with us.

There are a few things, very mundane and very low by the ground. Activities of the Barn. Last night I spoke about the Barn itself. This will have to do with an execution of responsibilities. In that way I don't think we will easily come to an end. I think not only that there are newer people who gradually start to grow and then start to develop. But also older people who have been in this kind of Work for some time get a little stale. Trying to fix responsibilities for the different things we have to do as you know is

chance to help. I do not know if it is worked out sufficiently that for instance with the different meetings we have here that one person is assigned to a certain day. That a meeting of Wednesday is taken care of by one person for a résumé. Friday the same, Saturday the same, Sunday ~~the same~~, and also Tuesday. Five. Five tapes a week, five meetings which people can attend which ~~am~~ also such a person attends. And then the task, to deliver a résumé within one week before the next meeting which résumés sometimes can be useful if we want to mention it at the next or the subsequent meeting. But quite definitely would go into our file as a reference. It's difficult to adhere to that. TP The detail of recording. That what goes wrong every once in a while. And when it goes wrong that afterwards we can find out what actually has happened. Also that needs a little bit more finishing up. Work here, work at other places. Consideration of that what is needed, for instance for the guest house. G H I've said something, that during this snow period I want each person who has a car if necessary to dig him or herself out and find a place for the car to be put. If the parking lot at the guest house has to be plowed, of course we will do it. You might say, we pay for that, because that belongs to the general activities to help you. If the garage is there also to furnish ~~servie~~ service, you have to make sure that it is put up in a good enough condition and also that people remain reasonable. That the question of old cars and that what may be needed for parts has to be solved. That the question of entering into the parking lot at the guest house should of course be understood by everybody, that no one should leave a car there because it is a passageway. But it is almost ironic that it has been necessary to put up a sign "no parking" when your ordinary common sense ought to tell you .

drive it and sit in it. Should I clean the front windows? Should I actually do this? When I go on a trip like to Boston? For the sake of a group there. And spend the time. Do you consider that once in a while? It's a very small thing and you may not even consider it, and if you don't consider it I feel very sorry for you. Because life is made up of such small things. Respect, not only that I'm older. I already deserve respect because of age. I deserve more than that because I happen to sit here. And then compare that, and my question is sometimes- who are you? (+~~I think you should be watched because I was emotionally~~

Every once in a while you may not like what I say. Because sometimes you cannot count even on the way I am. Sometimes I'm very nice. Kind even. Considerate. And at times I'm harsh, as hard as iron. And you don't understand these changes. Because you're not familiar enough with what it is to try to become flexible in all conditions of life. And that is all right because you have a chance to become mature in a real psychological sense. Therefore, I've said once, you cannot count on me, and I don't want you to. But I will count on you when you have that kind of trust in me. So that regardless of what I sometimes may say your will always look for the principle. Regardless what is in a voice to the outside world, that you look from where it comes. Regardless of what are the manifestations of outside that you always consider the source. And knowing the source it makes it a little easier because there are not so many ramifications at the source. There is just a principle. And that principle happens to be honesty.

I hope you have a good afternoon. I considered not playing. And for today I will not play.

Have a good afternoon.

Paul

cult.

(The telephone again)

If on the other hand you simply say "I will accept everything as it comes", it looks also very much as if you just submit. And that then in that kind of a submission that what you call your life is not expressed. And that is, for that reason, it's not the answer. The answer is to keep life, or to keep a wish or an ability to act, and the change is simply that instead of reacting to that what comes in on me which I have not foreseen, and folowing that ~~which~~ what would be my plan, because I have a perfectly good reason to plan ahead, the flexibility will require that my life must continue and that now I have to find a different way.

For us, of course, it means much more Work on yourself. Because this is the only way by which you can generate energy which is needed for meeting conditions. Ordinary energy in ordinary life of course will run out. After a little while you will be exhausted, or at least ready to give up, and as I say just to submit.

A person who wants to Work must never submit, not in that sense. His flexibility must be for himself a relationship towards that what is the energy within him and which would like to be expressed in a certain way but which has to be fed constantly by additional energy also from sources higher than he is. And a person then has to learn that his plans may not be the plans of a universal kind. One has to learn, really, to live moment by moment and accept it at each moment, and hope at each moment that one has more insight into the conditions as they are gradually being presented to one.

conditions.

I heard, for instance, that a person who works the whole week in construction work would not like to do physical work when they come here on a Saturday and Sunday. You see, it is quite wrong. The emphasis of Saturday and Sunday is, quite definately, physical work. That is the idea. It is not a meeting. We have a little discussion, of course, and sometimes a little music. And movements, which of course is also physical but it is not like construction. For the rest, it is physical work. It may be shoveling snow. It may be hammering. It may be working on a car. It may be lifting up beams. It may be all kinds of physical activity and, some times, completely similar to what I have been doing the whole day, during the week. But one must not forget that when you come here you come for that what is represented by Work and what the Barn then offers is for you to have a chance to really be different in your attitude towards something that may be similar in what you have been doing during the week.

This is what I mean by honesty. I will accept the conditions as they have been given. If I want to come, I come, everything included. If I know beforehand that that is going to happen I have a question of my conscience. Do I want it that way. And if I don't want it that way, my conscience must tell me not to come. When I come to the Barn, I go whole hog. I pay the postage. If anyone who is here doesn't like it, they ought to know that they must not come. That, I say is honesty of one's conscience. If they insist in coming, I'm afraid they have to take what is presented.

The atmosphere of a Barn is like the weather. You take the weather also, you can protect yourself against it. That what affects you at the Barn which may be as I say similar to

embraces a totality of all selves which again represents God. Self respect is the realization that within your self you have a foundation on which you can stand and which foundation is worth more than all the thoughts and all the feelings and all the ordinary activity.

If you want to change over now and change this conveersation, or this monologue into questions, it is quite right, go ahead and ask.

I think Judith made a remark on one of the answers on some tape that she sent that when I ask for questions I wait about six seconds, and not having heard anyone, or seen any particular movement of an arm, that then I immediately cut in again....

P.K Peter Kaufman: Mr. Nyland?--

...by this time you must know that attitude of mine. If you have a question wait a minute. When one comes to a group and you have a question, you formulate it. Immediately when there is a chance to ask you ask, don't wait. ..ah. Who wanted to say something?

Peter: Peter

Mr. N. speak Peter

Peter ~~Kofman~~ Kaufman: I had an experience last night during the music and this experience I've had it seems like many times before. And it seems to be linked up, or somehow related to Working on myself. So what comes as a result of this is not what I seem to think of as being present to myself. What happened is, that I was attempting to be present to my body while the music was being played and I kept losing this presence and suddenly I realized that I was losing this constantly and I made, it seemed for quite a period a very in-

fected by the thoughts which continue with me. Within me. My feeling, within me. And the totality of my unconscious state as a personality simply remains. It is active, It is affected. It reacts. It draws conclusions. And even it has a wish that one would like to be present to oneself.

What is to be present to what? I want to create something extraordinary because it is objective, it is really conscious. I make an attempt in saying this, that I have to create that. And that of course a certain section and a part of my feeling and my mind must be engaged in this attempt at creating. If it is successful and something is created, how big is it? How long will it last. And I&m talking about the possibility that if something of that kind has actually been created what kind of a fight does it have on its hands. It is David and Goliath. But I am in an unconscious state. It's like a giant. I'm just a little boy with a sling in my hand. And this "I", although of a different kind of a quality would like to have a total picture with me as personality and something else so that I can say I am present to myself.

Of course it's absurd Peter. There is nothing in me that can be present to anything unless all of that what I think and feel can then of course be present to something that is also taking place. But I'm not talking about Work. We always forget it; and discussions are 99% only preparing a soil.

It gives a person a chance to do a little bit with the soil and usually it's not even a hoe. It's a little bit with the fingers playing with the earth trying to make it porous. Such are the attempts that we make when we say I actually would like to be conscious and I want to create something.

The attempt and the wish must go much and much deeper. It has to have energy which I take away, at that time, from my

and then perhaps function objectively towards me. I say its practically impossible. Whenever anythin is already so predominating (?), which in one case may be the mind, in another maybe the identification of an emotional kind with whatever I say I read or ~~xx~~ someone is telling. When we sit in this meeting and you like to hear, and you like to make an attempt do take in what is being said, don't try to Work. It is silly. Try to be open ~~so~~ to that whatever we talk about can have a certain place, and perhaps in creating for yourself that place as openness, you hope, then, that certain concepts could become a deposit also within you which can be helpful at times when the conditions are a little easier that you then will want to make an attempt.

Don't be foolish. A long road is ahead of a preparation of the soil. At certain times a certain insight or a flash of a moment will give me a chance at that one moment to have a realization of something else existing. So that what is confusing in my mind now as a result of unconsciousness is for one moment lit up and then no confusion exists because I admit the presence of something, created by me or not, or given by God or not, but it is a different thing because it is separated from me.

We do not talk enough about Work in the real sense of the word. We talk constantly about I ~~made~~ an attempt, I was conscious, I tried to be aware. And really, and I've said it so many times it's such a ~~statement of~~ utter foolishness.

The statement is: "I wished something could be aware of me." And then the separation is possible. When you want to ~~attach~~ more attributes to "I", the benevolence included, the strength, the wish to grow, the feeling that ~~xx~~ life has to be in this entity of "I", and the wish on the part of that

there at that moment and that whatever there is of me, unconsciously, could recognize. Sometimes I've said, that can be aware of the awareness of somethingx else. But I don't want to confuse you in that way because I don't want to use the word awareness. If I could say it simply: that what is my unconscious state becomes alert to the presence of something which could be aware of me. That probably would be correct.

Peter K.- I think I understand that

Mr. N.- Uh?

P.K:- I think I understand that

Mr. N.- Yes you understand it with your head. And then you let yourself go into philosophies Peter.

P.K.- Well this is the problem and the question. Because I never felt that the other part had any value but it continued to happen.

Mr.N.- It has value. It's the only way by which your "I" even can start. It has all the value in this world. And it belongs to you and you cannot neglect it. It has a value, relative value, for you in your life. And in this life there is a desire for something of a higher kind. And you can be grateful for having that desire in your unconscious state.

I say you philosophize too much. I've heard it. I know it. In explanations for others, the emphasis is very seldom placed on "I". Its always on something ~~as~~ "I" made an attempt", or "I make a Work attempt", or morex statements of that kind which I say are not worth anything. If I say "I am" that's different because maybe the "am-ness" should be emphasized and the "I" being so small should almost be whispered.

More questions.

The first energy belongs to an experience which is at least tinted and perhaps when it is intense very much a ~~part~~ part of of the possibility of objectivity, simply in the sense that when it was experienced there was a wholenes within myself and something that became unforgetable as membory which then at that time made different forms of energy spent unconsciously stop.

The second energy, coming from my memory, partly my mind, partly fed by a feeling ~~which as~~ is possible, belongs to my unconscious world. The quality of that energy is useful because it is connected with an experience of a higher nature but in itself all it can produce is a wish that something like that again could happen.

The question, how can I make it happen when I have the thought as a memory which reminds me. In the first place again it gives me the assurance that an experience like that has happened and that it is possible for me.

This in itself is a tremendous thing because with that assurance I have confidence for myself and I trust in the future.

The second is that if such memory of a deep experience comes back, it will also efface a great deal of my ordinary life in whatever different forms of impressions it happens to be simply because in me, I want to continue to think and to feel, again, even if it is second hand, the experience I have had. The result of that is, that this first unconscious impulse becomes a little bit freer from my ordinary life and because of this the possibility of an introduction of freedom from unconsciousness starts to enter. It will ~~never~~ never reach it in the same way as the original experience. But it will come at times quite close dependent on the intensity of

I would call inner life. That then in (?) a case where I became exposed and things then opened up so that if it did, it seemed every once in a while as if the bottom would drop out or I was suspended in space. Sometimes we talk about problems like that and sometimes there is a little vista ~~which~~ that is opened up which places it, and then when that happens, it is no time to ask questions. Because one wants to continue with that what has happened and hopes then that it will have a definate result for yourself. And ~~your'e~~ You're quite right. In such a case you must not disturb your seriousness. You must perhaps, if you can, remain quiet and keep on taking in. Whatever it is, then. Because an experience of a perspective gives you openess.

If, for instance, one starts to think and realize, I've mentioned before, that the earth may be open at the poles, and that there is an inner world. If one starts to realize what happens to the experience of someone who either would sail and then diappear into the interior, or who would fly and without knowing, because his compass was not indicating the right things anymore, would find himself all of a sudden within this world. That's the kind of experience that one has when inner life appears as a perspective back of the present world, but in the direction of giving for oneself the realization that life has come from somewhere else and not just happened to be on the surface of the world. In such a case that what one experiences then as a perspective takes one up, takes oneself up and you don't want to think or have any further thoughts to be introduced because it is almost as if that is enough for yourself to be able to continue with. But you keep on listening becuase you know that that what is said further has a relationship towards that what you have ex-

the Lord implies that something within you is reminded of the fact that you have to Work. It is inherent in the growing possibilitiesx of anyone that his responsibility must increase and start from scratch where his minority goes over into majority, when gradually the knowledge of life of the outside world starts to affect the knowledge of life within and gradually the wish for a person who has continued(?) for a long time to live on the outside and surface of himself, feels that he has to move, he has to emigrate, but it is an immigration. It's not from one country to another. It is in the same country, it is in the same personality. It is within a personality. The road goes through his essentiality. The road must go there. Perpendicular to the surface as indicated by his skin to find the central point of his life within himself so that then, having pulled up stakes, because he used to live in a tent, that now he will find material with which he can build a little hut, also temporary, because a man's life is not as yet permanently settled. But at least it is a stop over in which you can have shelter for a little while in the knowledge that you are on the right road towards climbing the mountain and that each day you could be reminded, that although you have had an overnight sleep somewhere on the side of the mountain, that that day is again another day to try to climb a little higher in the fulfillment of your I call it often, ~~your~~ universal aim. I hope you can Work. I always end that way. It is a hope/ I have a belief in ~~it~~. I believe you can. I believe it does, it does help you to be reminded because in saying it I would like to give you assurance that if you really wish you can and then you will.

Good Night End Tape

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